

the " adaptability of an intelligent and disciplined people is far greater than we, judging from other cases, have been wont to believe." ¹ Le Bon absolutely denies that culture can be transmitted from people to people. He says that the ruin of Japan is yet to come, from the attempt to adopt foreign ways.² The best information is that the mores of the Japanese masses have not been touched. The changes are all superficial with respect to the life of the people and their character.³ " Iyeyasu was careful to qualify the meaning of < rude.' He said that the Japanese term for a rude fellow signified 'an other-than-expected person' — so that to commit an offense worthy of death it was only necessary to act in an ' unexpected manner/ that is to say, contrary to prescribed etiquette." ⁴ " Even now the only safe rule of conduct in a Japanese settlement is to act in all things according to local custom; for the slightest divergence from rule will be observed with disfavor. Privacy does not exist; nothing can be hidden; everybody's vices or virtues are known to everybody else. Unusual behavior is judged as a departure from the traditional standard of conduct; all oddities are condemned as departures from custom, and tradition and custom still have the force of religious obligations. Indeed, they really are religious and obligatory, not only by reason of their origin, but by reason of their relation also to the public cult, which signifies the worship of the past. The ethics of Shinto were all included in conformity to custom. The traditional rules of the commune — these were the morals of Shinto: to obey them was religion; to disobey them impiety."⁵ Evidently this is a description of a society in which tradition and current usage exert complete

control. It is
idle to imagine that the masses of an oriental
society of that kind
could, in a thousand years, assimilate the mores of
the Occident.
96. Case of the Hindoos. Nivedita⁶ thinks that the
Hindoos
have adopted foreign culture easily. " One of the
most striking
features of Hindoo society during the past fifty
years has been
the readiness of the people to adopt a foreign
form of culture,

¹ *Vererbung und Auslese*, 282.

* Hearn, *Japan*, 193.

² *Pol Anth. Revue*, III, 416.

⁵ *Ibid.*, 112. Cf. sec.
76.

⁵ Brandt in *Umschau*, VIII, 722. ⁶ *Web of Indian Life*,
125.